SHORT-TERM PASTORAL COUNSELING IN THE

PRESBYTERY SETTING

by

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CHAPTER

PREFACE

I. STATEMENT OF PURPOSE AND PROCEDURE

The purpose of this paper is to present both the place and the method of Short-Term Pastoral Counseling. It was felt that since the author is working full time as a Minister of Counseling in a Presbytery setting, the practice of short-term pastoral counseling in that setting should be stressed. This has been done, especially in Chapter I.

It is hoped that this study will serve, not only as a learning and growing experience for the author, but beyond this, as a teaching tool for his own use, as he works with fellow ministers who are also engaged in pastoral counseling. This end has been kept in view as the paper was written.

The paper is intended to present a methodological background for short-term pastoral counseling, as well as a clinical application of these methods in the counseling process. Hence the project has included both a study of the literature available in the field of short-term theory and methods, and a presentation of case summaries from the author's own counseling experience, which illustrate the various techniques used in practice. This combination, he believes, has been for him a valuable learning experience, and will provide a useful teaching tool for his own use in working with pastors.

The first chapter includes a consideration of three basic issues: (1) Why pastoral counseling?, (2) Why short-term pastoral counseling?, and (3) Why the Presbytery setting?

The second chapter has to do with the relationship between Ego Psychology and Short-Term Pastoral Counseling. Ego supportive counseling methods are illustrated. The third chapter presents various short-term re-educative pastoral counseling techniques. The fourth chapter deals with various ways in which Church Renewal and Pastoral Counseling are related. This deals with how pastoral counseling fits into the several angle approach of Church Renewal taking place currently in our rapidly changing culture. A brief summary concludes the paper.

The author wishes to stress the point that short-term pastoral counseling methods are only a part of the total methodology useful in the ministry of pastoral counseling. But he is convinced that short-term methods are the ones of choice with a substantial number of those seeking pastoral counseling. The various reasons for this will be developed throughout the paper.

II. ACKNOWLEDGEMENTS

The author wishes to express appreciation to the faculty of the School of Theology for its many and varied contributions to his understanding of the topic of the paper. A special word of thanks goes to Dr. Howard Clinebell, Professor of Pastoral Counseling, and to the author's dissertation committee, chaired by Dr. Donald Rhoades. The help and guidance of all these persons has been vital throughout.

He would also like to acknowledge the contribution of Dr. Neal Kuyper, Director of the Presbyterian Counseling Service in Seattle, whose understanding and patience have made the work on this project possible. Further, a word of thanks to Dr. Theodore Dorpat, a Seattle

psychiatrist and a consultant for the Presbyterian Counseling Service, whose interest and suggestions were of considerable benefit in the writing of this paper.

Finally, he would like to express his gratitude to his wife whose longsuffering, and nimble typing fingers, have been essential ingredients in achieving the goal.

CHAPTER I

GENERAL CONSIDERATIONS

In this first chapter three basic questions will be asked regarding pastoral counseling: (1) Why Pastoral Counseling?, (2) Why Short-Term Pastoral Counseling?, and (3) Why Pastoral Counseling in the Presbytery setting?

I. WHY PASTORAL COUNSELING?

There are at least two basic reasons why Pastoral Counseling should be practiced. First, recent studies indicate that 42% of the population first seek the help of the clergy in time of emotional stress and special need.[1] This means that nearly one out of two people seek pastoral care and/or counseling in time of trouble. Loomis points out the situation as follows: "Whether they like it or not, or whether they are trained or not, most, if not all, pastors do some pastoral counseling."[2] The amount and scope of the pastors counseling should be determined by such factors as the nature and degree of his training, his experience and natural inclination, and the type of setting in which he does his work. But the fact remains that most pastors do some pastoral counseling, if for no other reason than the great number of troubled persons who seek them out.

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[1] Howard J. Clinebell, Jr., *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), p. 43.

[2] Earl Loomis, *The Encyclopedia of Mental Health* (New York: Watts, 1963), p. 1452.

The second basic reason for pastoral counseling has to do with the unique contribution it can and does make to the total mental health program in the community. Pastoral counseling is unique in that it combines the theoretical knowledge and skills of the mental health fields with a knowledge of theology, Christian ethics, religious symbolism, etc., and it is conducted by a pastor who represents the Christian Church. Further, it is ordinarily done in the context of the church. The pastoral counselor is prepared not only to deal with psychodynamics, but, in addition, to deal with values, ultimate meaning, religious symbols and matters of faith, and that without apology.

Hiltner and Colston provide the following summary which is applicable to the discipline of pastoral counseling. All counselors should possess the following:

> (1) A special area of expertness brought to the relationship, along with knowledge and skill about the 'village-green' dimensions of counseling; (2) At least a tacit acknowledgement that the person seeking help is likely to come to the counselor through having a presenting problem presumed to relate to the realm of expertness; (3) The special area of expertness is to be related to the 'total-person' needs of him who is seeking help, or else it is to be assumed that another kind of helper or counselor may be better able to give assistance.[3]

The pastoral counselor, then, should be a person who possesses certain knowledge and skills which are common to all persons who are skilled as counselors. This would include an adequate understanding of personality development and the dynamics of behavior; the ability to recognize abnormal behavior, to recognize the limits of their own

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[3]Seward Hiltner and Lowell Colston, The Context of Pastoral Counseling (Nashville: Abingdon Press, 1961), p. 27.

abilities, and to know when to refer to other counselors. More about this later in the paper.

But in addition to these skills he possesses an area of expertness. Loomis describes that area this way:

> Pastoral counseling is the helping approach, available to troubled people with social, emotional, and especially religious concerns, that combines the guidance of religion and the interviewing skills derived from social work, psychology, psychiatry, and psychoanalysis. It is practiced by a pastor, religious worker, or counselor, in a religious setting.[4]

In this writer's experience, not everyone who comes to the pastoral counselor is interested in the counselor for religious reasons--his area of expertness. The plain truth of the matter is that many come because he is readily available, doesn't charge too much, or because the church is interested in helping people. However, the skilled pastoral counselor can often motivate and lead such persons into a consideration of the basic religious issues of life.

This leads the present writer to refer again to Loomis in closing this section on "Why Pastoral Counseling?"

> What are the aims of pastoral counseling? Its aims are restoration of the person to wholeness--emotional, spiritual, and social. This means that self-acceptance, acceptance of God, and acceptance of neighbor and related goals.[5]

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[4] Earl Loomis, "Pastoral Counseling," in Loomis, op. cit., p. 1449.

[5] Ibid., p. 1450.

II. WHY SHORT-TERM PASTORAL COUNSELING?

For many years psychoanalytic theory which has influenced most of the mental health disciplines, looked upon short-term treatment methods as woefully inadequate forms of treatment of emotional disorders and certainly no more than superficial in their results. Today the picture is changing. Many therapists trained in psychoanalytic theory, as well as others, have been experimenting with short-term methods of treatment and are happy with the results.

Wolberg, in an editor's note, provides the following summary of a major experiment conducted in New York City on the value of short-term treatment. While this project was conducted by psychiatrists and used medical forms of treatment as well as non-medical forms, still the information is useful in terms of the practice of pastoral counseling. This study involved 1115 patients who were experiencing a variety of emotional and mental problems and stresses; 20 per cent were classified as psychotics. Most of the patients were capable of holding jobs. They represented many walks of life and educational levels. The bulk were in the 20-45 age bracket. The total number of sessions was limited to 15 but considerable flexibility was allowed in terms of frequency of the sessions. Following is an excerpt from the report:

> It is generally acknowledged that short-term therapy is the only practical solution to the dilemma facing mental health planners. But how effective short-term therapy can be in bringing about cure or improvement has been a moot point. Reporting on the pioneer pilot project on short-term psychiatric benefits of Group Health Insurance, Inc., Helen Avnet brings out some important data in follow-up studies that might be helpful in clarifying the effectiveness of short-term therapy. In spite of the fact that most of the 1200 participating psychiatrists were analytically and long-term

oriented, and although they were skeptical prior to the project regarding attempted short-cuts in psychotherapy, cure or improvement of 76 per cent was reported by them at the end of the limited treatment period. A follow-up study after an average of two and one-half years following termination showed that 81 per cent of the patients reported sustained recovery or improvement. In spite of the lack of scientific instruments to permit of objective measurements, there is impressive agreement by both participating psychiatrists and patients regarding recovery or improvement with short-term methods. On the basis of the data in this study, a gross prediction may be made that four out of five patients receiving this type of therapy will probably feel or report some degree of improvement two or three years later, even with the treatment methods available today, and though rendered by long-term oriented therapists. The fifth non-responsive patient cannot be identified in advance by any known criteria including diagnostic category.[6]

It is significant that 76 per cent of those treated benefited immediately from this short-term help. It is also significant that an additional 5 per cent reported delayed improvement a year or two later.

All in all, the study involved the same typical people and to a large extent the same basic problems encountered by the pastoral counselor.

Clinebell presents the same basic conclusion regarding the practice of short-term pastoral counseling. He says:

The short-term nature of most pastoral counseling does not mean that its results are necessarily superficial. If short-term counseling is judged by its own goals and not those of long-term counseling or psychotherapy, it is clear that highly significant help can be given in many cases. Here are some realistic goals of short-term counseling, not all of which apply in every case:
   (1) Provide a supportive, empathic relationship.
   (2) Help restore functioning by reducing the pressure of pent-up, blocking feelings through emotional catharsis.
   (3) If a person comes with a specific decision or inter-personal conflict, help him deal directly and responsibly with this.

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[6]Lewis R. Wolberg (ed.), Short-Term Psychotherapy (New York: Grune & Stratton, 1965), p. 7.

(4) Mobilize the person's latent resources for coping. Help him discover and learn to use them.

(5) Assist the person in achieving a broader and more constructive perspective on his situation by objective review of it.

(6) Interrupt panic reactions and regressive snowballing by helping the person face and deal with immediate, here-and-now problems.

(7) Help him to clarify the issues and explore the alternative approaches.

(8) After alternatives have been explored, help him choose the most promising and then to take at least small steps toward implementing the choice.

(9) Provide guidance in the form of useful ideas, information, and tentative suggestions. These can become useful tools which the person employs between sessions and after counseling terminates.

(10) Stimulate the person's self-reliance and functional competence by suggesting a limited number of sessions.

(11) Establish an accepting quality of relationship which will make it easy for the person to return for additional counseling later. (The door of the relationship should always be left ajar so the person can feel free to come back again if he chooses to do so.)

(12) Ascertain whether the person is deeply disturbed or for other reasons is in need of medical, psychiatric, or other specialized help. Make a referral if this appears to be the case.[7]

It seems clear enough that short-term treatment methods are rapidly becoming the ones of choice for a large percentage of disturbed persons. This is true in the secular practice of psychotherapy and counseling, and it is equally true in the work of pastoral counseling. There is strong evidence that the new emphasis not only will meet the pressing needs of many people, but will, in addition, tend to ward off many of the undesirable side effects of long-term treatment, i.e., over-dependency on the counselor.

Clinebell's twelfth point bears out the fact that not every one

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[7]Clinebell, op. cit., pp. 85-86.

can be helped by short-term treatment methods. Wolberg suggests that:

> Problems which do not yield to short-term measures are those that have persisted a long time and perhaps date back to early childhood.[8]

But for the majority of people who come to the pastor short-term measures are appropriate. This method becomes, for some, a prelude to longer-term insight-oriented therapy.

Bellak and Small say this regarding short-term psychotherapy. The same could certainly be said regarding short-term pastoral counseling:

> The Joint Commission then finds that it must agree with Albie's principle . . . 'that every professional person should do those things which most help the largest numbers of persons needing help' . . . Our thesis is that the development and utilization of brief psychotherapeutic procedures would immediately contribute something substantial to the alleviation of the enormous mental health problems of the United States. The large need for psychotherapy is obvious; it has not been met by the more conventional approaches.[9]

Specific short-term pastoral counseling methods will be considered elsewhere in the paper. Short-term ego supportive counseling will be considered in Chapter II. Other methods of short-term pastoral counseling intervention will be considered in subsequent chapters. These will include short-term insight counseling, short-term re-educative counseling, and short-term responsibility counseling.

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[8]Lewis R. Wolberg, _Techniques of Psychotherapy_ (New York: Grune & Stratton, 1954), p. 105.

[9]Leopold Bellak and Leonard Small, _Emergency and Brief Psychotherapy_ (New York: Grune & Stratton, 1965), p. 3.

III. WHY THE PRESBYTERY SETTING?

This is the third question to be asked in Chapter I. Why should the Presbytery sponsor a pastoral counseling service? Why should certain ministers be called to a full time ministry of pastoral counseling in the Presbytery setting? In what ways does the counseling provided in the Presbytery setting differ from that provided by the pastor in the local church? What other special contributions can the Presbytery Counseling Service make to the Presbytery ministry?

The Presbyterian Counseling Service of Seattle, Washington, is one of the over 150 church related counseling centers across the country. It was established by Seattle Presbytery in 1960, under the direction of the Reverend Neal Kuyper. It was brought into being as a direct answer to each of the above questions.

First, the Presbytery recognized that we live today in a period of specialization. This by no means indicates that only specialists in pastoral counseling should do pastoral counseling. What it does indicate is that there should be specialists in this field of church vocation just as there are ministers of education, music, calling, administration, youth, etc. Clinebell speaks with conviction to this issue:

> One of the signs of hope on the contemporary religious scene is the rising wave of activity in the field of pastoral care and counseling. Since World War II a surge of lively interest has been evident in the field. The Ministry of Counseling has been flow ering with steadily increasing vigor. The growing impact of clinical pastoral training, the strengthening of seminary education in counseling, the remarkable proliferation of church-related counseling programs, the emergency of pastoral counseling as a specialty within the ministry . . .
> The rise of the American Association of Pastoral Counselors . . .

denominational counseling programs, and the current experimentation in the pastoral care ministry of the laity . . . these are some of the signs of vitality.[10]

The Presbytery of Seattle recognized the need for a specialized ministry of counseling, which would combine psychological and clinical insights and sensitivities and the spiritual resources of the church. Thus the Presbyterian Counseling Service joined the over 150 church related counseling services or centers in the United States. It now provides the services of two full time ordained ministers of counseling, plus the part time services of two psychiatric social workers and one psychologist, all of whom are active laymen. In addition, the Service has as resource people a consultant on alcoholic problems and a consultant for unwed mothers. Need and motivation are the only requirements for those accepted for counseling.

Second, the Presbytery recognized that it could provide a special service of Pastoral Counseling at the Presbytery level which most churches could not afford. It decided to support the Presbyterian Counseling Service through its benevolence giving, since the Service represented an outreach to the city as well as a pastoral ministry to church members. Thus the small church has the same access to the Presbyterian Counseling Service as the large church, yet it supports it according to its ability.

The Presbytery setting not only provides pastoral counseling for those persons the pastor believes have problems beyond his own level of preparation, but it also provides a legitimate referral for persons

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[10]Clinebell, op. cit., p. 16.

whom the pastor may wisely choose not to counsel himself, i.e., members

of the church session. Every pastor should possess enough personal in-

tegrity, and freedom in his ministry, to decide wisely not to enter into

formal counseling with certain members of his congregation or his commun-

ity. Better to refer, if not to do so would be to hazard the disinte-

gration of a friendship, or an administrative relationship, which may

be of great value to both pastor and parishoner, and which provides its

own kind of meaningful experiences and helping opportunities.

Clinebell offers ten helpful guidelines for pastoral referrals:

(1) Those who can be helped more effectively by someone else.
(2) Those who do not respond to his help after five or so
    sessions.
(3) Those whose needs obviously surpass his time and/or
    training.
(4) Those with problems for which effective specialized agen-
    cies are available in his community. (Among other, the
    Presbytery Counseling Service would be one possibility.)
(5) Those with severe chronic financial needs. Public welfare
    agencies with trained social workers are the appropriate
    referral.
(6) Those who need medical care and/or institutionalization.
(7) Those who need intensive psychotherapy.
(8) Those about the nature of whose problems one is in doubt.
(9) Those who are severely depressed and/or suicidal.
(10) Those toward whom the minister has a strong negative reac-
    tion. The anxiety which usually underlies such antipathy
    will tend to vitiate one's counseling effectiveness with
    such a person.[11]

It is obvious that persons in some of these categories would not

be suitable referrals to the pastoral counselor. Those persons requir-

ing medical treatment or institutionalization should be seen directly

by a psychiatrist. Such persons include those with severe depression,

frank psychosis or who are dangerously suicidal. The most the pastoral

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[11]Ibid., p. 178.

counseling center can do in these cases is to act as a way-station.
This may, at times, be of importance to persons who are very frightened
by the idea of seeing a psychiatrist.

Persons in the remaining categories could be evaluated by the
staff at the counseling service and either kept or referred on. Because
the specialist at the center does have ready access to psychiatric con-
sultation, he often can work with persons whose problems are ordinarily
beyond the scope of the pastor. This is one of the big advantages of
the Presbytery setting.

Third, the Presbytery recognized that such a ministry would pro-
vide opportunities for pastoral seminars in which local pastors could
sharpen their skills as counselors. Since its inception, the Presbyter-
ian Counseling Service has provided regular seminars for pastors. They
are designed to increase the pastors' sensitivity, to teach some theo-
retical knowledge, and above all, to increase his own self-awareness.
As Wise states it:

> The pastor needs to know himself as well as to understand the
> dynamic processes of personality as they find expression in
> the counselee.[12]

Clinebell outlines five steps which provide the "deeper self-
encounter" which enhances the minister's effectiveness as a person and
as a counselor. They are:

> Personal psychotherapy, clinical pastoral training, supervision
> of one's counseling, sensitivity training groups, and reality-
> practice.[13]

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[12]Carroll Wise, _Pastoral Counseling, It's Theory and Practice_
(New York: Harper and Row, 1951), p. 11.

[13]Clinebell, _op. cit._, p. 298.

The Presbyterian Counseling Service, through the pastoral seminars, makes no claim to fulfilling all of these functions. It does fill part of them, and some of the participants have been motivated to go for further training. One is now a full time hospital chaplain.

Fourth, the Presbytery recognized that pastors, and their wives and families, often need pastoral counseling but not full psychiatric treatment. In the case of the Presbyterian Counseling Service in Seattle, this ministry to pastors has extended beyond the Presbyterian fold to ministers and families of several sister denominations. The moderate contribution schedule, the pastoral-oriented approach, the carefully maintained confidences, all combine to make this an important part of the total ministry of the Presbytery to pastors.

Fifth, the Presbytery recognized that the Presbyterian Counseling Service could help train qualified lay people for the ministry of pastoral care. Seminars are conducted each year to help these hand picked laymen develop sensitivity and skill for working under the direction of the pastor in hospital and nursing home visitation, home visitation, crisis intervention, and in an ongoing ministry to persons in ongoing stress situations. The first seminars were led by pastors with about thirty laymen attending. Later, lay leadership was recruited from among those who had successfully completed the training, to assist the pastoral leadership. Both of the Ministers of Counseling are involved in this program of lay seminars, as well as those for pastors mentioned earlier. Reports from the pastors of participating churches indicate that this is indeed a part of the "Renaissance" in the pastoral care of the Church alluded by Howard Clinebell and mentioned above.

Finally, a brief summary of the difference in counseling between the Presbytery setting and the local pastoral study should be noted. In the local church a large percentage of the pastor's time is spent in informal, unstructured counseling. Oates offers the following observation:

> The pastor and other religious workers can never become so professional in their pictures of themselves that they underestimate the importance of informal relationships both as powerful ministries in and of themselves and as points of vital contact for beginning more formal relationships.[14]

The specialist also should be as available for informal counseling as is possible. But the differences in setting, scheduling of appointments, and other functional differences provide the local pastor many more opportunities for this kind of counseling. On the other hand, the specialist is in position to develop a greater number of intensive counseling relationships, since this comprises his largest responsibility.

The difference in setting is significant in yet another way. This writer has found that many people are freer to express religious doubts, fears, guilt, hostility, and to unburden themselves regarding transgressions to a pastoral counselor other than their own minister. This points up the fact that not only does the Presbytery setting provide a legitimate referral source for pastors, but also a legitimate resource for parishoners who prefer not to bare their souls, so to speak, to the pastor whom they see each Sunday and with whom many of them

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[12] Wayne Oates, _An Introduction to Pastoral Counseling_ (Nashville: Broadman Press, 1959), p. 69.

serve alongside in the church.

Yet these persons are aware of the religious orientation of the pastoral counselor, and all that this implies. The Cross on the table, the carefully selected literature in the waiting room combine with the theological orientation of the counselor to make it truly pastoral counseling.

And, in addition, every effort is made to tie this ministry in with the church. Counselees are encouraged to take advantage of the resources of the church and, wherever it can be done without a violation of confidence, the cooperation of the pastor is enlisted. Often, the end result is that walls of enmity between the counselee and his church are broken down. Or, pressure may be alleviated which has contributed to the counselee's problem.

This section on "Why the Presbytery Setting" is intended to emphasize the supplemental nature of this setting to the counseling ministry of local pastors. In no way is it intended to de-emphasize that. For it remains true that the bulk of pastoral counseling is done in the pastor's study, in the homes of his people, or in other less formal places and ways.

CHAPTER II

THE RELATIONSHIP OF EGO PSYCHOLOGY TO
SHORT-TERM PASTORAL COUNSELING

What do we mean, "We are going to support the ego?" For the
purpose of this paper our consideration of the topic for this chapter
will be narrowed down to ego psychology as it relates to short-term
pastoral counseling with particular emphasis on supportive counseling.
The ego will be defined functionally. Reference will be made to the
function of ego defenses both in mental health and in illness. An ap-
proach to measuring relative ego strength will be presented and applied
to the techniques of supportive treatment. Finally, case summaries will
be given which illustrate techniques in supportive counseling.

Research and theoretical knowledge in fields concerned with the
treatment of disturbed persons is ever expanding. This is true in the
rapidly evolving area of ego psychology. The writer's purpose in this
paper is not to present a lengthy evaluation of such research, but
rather to present a summary of those findings which are pertinent to
the discipline of short-term pastoral counseling.

I. THE EGO DEFINED

The ego is an integral part of the total human personality. It
is the adaptive, integrating, regulatory aspect of the personality. In
psychoanalytic terms the ego serves to regulate between the demands of
the superego (conscience) and those of the id (the origin of impulses).
The ego also serves as the contact with external reality and its

objects. It serves the function of testing reality and adapting behavior accordingly. Its functions include learning, thinking, perception of both internal and external stimuli, decision making, problem solving, etc. It is thus a very important part of the personality and serves a significant purpose.

Everyone has certain ways of protecting the ego against more anxiety than it can handle. These are called ego defenses. In the healthy person these defenses are such to permit the ego's function of integration and adaptation to both internal and external stimuli to proceed without serious impairment to the person's total life adjustment.

II. EGO DEFENSE MECHANISMS

Denial of reality	Protects self from unpleasant reality by refusal to perceive it
Fantasy	Gratification of frustrated desires in imaginary achievements
Compensation	Covering up weakness by emphasizing desirable trait or making up for frustration in one area by overgratification in another
Identification	Increasing feelings of worth by identifying self with person or institution of illustrious standing
Introjection	Incorporation of external values and standards into ego structure so individual is not at their mercy as external threats
Projection	Placing blame for difficulties upon others or attributing one's own unethical desires to others
Rationalization	Attempting to prove that one's behavior is "rational" and justifiable and thus worthy of self and social approval

Repression	Preventing painful or dangerous thoughts from entering consciousness
Reaction formation	Preventing dangerous desires from being expressed by exaggerating opposed attitudes and types of behavior and using them as "barriers"
Displacement	Discharging pent-up feelings, usually of hostility, on objects less dangerous than those which initially aroused the emotions
Emotional insulation	Withdrawal into passivity to protect self from hurt
Isolation	Cutting off affective charge from hurtful situations or separating incompatible attitudes by logic-tight compartments
Regression	Retreating to earlier developmental level involving less mature responses and usually a lower level of aspiration
Sublimation	Gratification of frustrated sexual desires in substitutive nonsexual activities
Undoing	Atoning for and thus counteracting immoral desires or acts[1]

III. THE FUNCTION OF EGO DEFENSE MECHANISMS

In the emotionally or mentally disturbed person there is some degree of impairment of ego function so that either the person experiences too much anxiety or inner conflict and is thus unable to cope adequately with the demands of life, or too little anxiety is experienced where it should serve a useful purpose and the individual thus conducts his affairs in such a way that he experiences undue conflict with other people.

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[1]James C. Colman, *Abnormal Psychology and Modern Life* (Chicago: Scott Foresman, 1950), p. 95.

IV. TYPES OF EGO IMPAIRMENT

Impairment of the ego may include the following types:

(1) Serious deficiencies resulting from early and severe emotional deprivation and which causes a chronic and severe crippling of ego function. Here something vital is missing and the person's inner control system is damaged, his judgment and perceptions impaired;

(2) Impairment of the ego in persons with emotional problems dating back to childhood, but in whom the ego structure itself is not too badly crippled and the impairment is caused more by inner conflicts than by ego deficiencies;

(3) Impairment which is temporary in persons with normal ego strength but who have been overwhelmed by acute stress.

(Dr. Theodore Dorpat, Seattle Psychoanalyst and consultant to the Presbyterian Counseling Service in Seattle, suggested 4 and 5.)

(4) Ego impairment based on inadequate learning. He cited for an example a southern negro who has neither learned to read or write and who has managed satisfactorily in his environment. He then moves to Seattle. His problems begin because the cultural demands are much greater.

(5) Organic impairment. Brain damage or neurological damage.

V. MEASURING EGO STRENGTH AND SELECTING
SUPPORTIVE MEASURES

It is easily observed that hard and fast rules and generalizations for measuring ego strength are simply not adequate. Roger Miller says:

Although superficial descriptions of ego 'strength' and 'weakness' are ubiquitous, adequate specific descriptions of ego characteristics are rare. In ordinary practice, it is unusual to encounter a treatment course precisely related to carefully drawn distinctions among the ego capacities of the client.[2]

While this is undoubtedly true, it still remains important for the pastoral counselor to possess some skill in appraising relative ego strength in order to select the counseling approach most appropriate.

Franz Alexander says regarding the importance of ego strength in the choice of treatment:

Symptoms and syndromes are not the best way of trying to categorize between indications for long or short term therapy. What counts, if I may again use a theoretical concept, is the patient's integrative capacity or ego strength.[3]

Concerning the process of measuring ego strength, it is this writer's opinion that it can often only be done fully in the course of several sessions with the counselee. However, certain tell-tale signs are pointed out by Howard Clinebell which appeal to this writer as being generally useful for this purpose. They are:

A relatively simple way of sizing up a counselee's ego strength is his handling of everyday, garden variety responsibilities. The ego is the organizing, environment-handling part of the personality. Therefore, patterns of chronic disorganization or inadequacy in everyday life situations suggest inadequate development of this aspect of personality (probably resulting from severe emotional deprivation in early life.)

Another way of ascertaining relative ego development is to examine ways a person handles the ordinary stresses and

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[2] Howard J. Parad and Roger R. Miller, Ego-Oriented Case Work (New York: Family Service Association of America, 1963), p. 109.

[3] Franz Alexander, "Psychoanalytic Contributions to Short-Term Psychotherapy," Short-Term Psychotherapy, ed. Lewis R. Wolberg (New York: Grune & Stratton, 1965), p. 102.

frustrations of life. The capacity to bear frustration is key indication of ego strength. The counselee whose behavior is controlled by the immediate gratifications of desires, who is unable to postpone such gratification in favor of long-range goals, who regresses under everyday frustrations to magical thinking and denial of reality--such a person is usually suffering from a poorly developed ego. . . . Usually the pastor is dealing with malformation when he encounters alcoholics, drug addicts, the overtly and the borderline psychotic, those with severe psychosomatic patterns, and the chronic delinquent. Those who hold on to infantile or authoritarian religious ideas with frantic rigidity may be suffering from fragile ego structures. Parishioners who clutch 'positive thinking' or fundamentalist approaches to religion may be holding themselves together by compulsive adherence to such ideas.[4]

As Clinebell's own wording implies, these are generalizations which are very useful but, if used without sufficient reference to other factors, including cautious therapeutic experimentation to determine ego flexibility, they could lead to inaccurate conclusions. In this writer's experience the history is usually very indicative, but the decisive factor is how the counselee responds in the actual therapeutic relationship. Alexander emphasizes the value of early and cautious interpretations in determining the capacity of the ego to respond to treatment.[5]

Short-term approaches are indicated with persons suffering from temporary ego impairment due to acute stress situations. Franz Alexander points this out very clearly in his writings:

It is not difficult to differentiate between the two main categories of treatment--primarily supportive and primarily uncovering methods. Primarily supportive measures are

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[4]Howard J. Clinebell, Jr., "Ego Psychology and Pastoral Counseling," Pastoral Psychology, XIV:131 (February, 1963), 29,30.

[5]Alexander, op. cit., p. 108.

indicated whenever the functional impairment of the ego is of
a temporary nature caused by acute emotional stress.

He then goes on to point up five procedures aimed at supporting the ego:

1) Gratifying dependency needs during the stress situation,
   thus reducing anxiety;
2) Emotional abreaction;
3) Objectively reviewing the patient's acute stress situation
   and assisting his judgment, which is temporarily impaired
   k under the influence of severe emotional tensions;
4) Aid the ego's capacity to deal with unconscious material
   which threatens the weakened defenses;
5) Manipulation of life's situations[6]

Another group of persons with whom short-term ego supportive

measures are indicated are those with a chronically crippled ego struc-

ture. The method here will be modified and there will be no attempt

made to deal with unconscious material. Here the goal will be almost

exclusively what Howard Clinebell refers to as "strengthening the ego

defenses and the encouragement of the adaptive functions of the ego."[7]

A second modification will be that these persons will likely re-

quire short-term support periodically over a period of years. By em-

ploying the periodic short-term approach, rather than a continuous

long-term approach, the tendency for the counselee to become entirely

dependent upon the counselor will be reduced. His self-esteem is likely

to suffer less punishment this way, and the actual coping powers which

his crippled ego can muster will receive maximum encouragement to func-

tion at optimal capacity.

In utilizing this approach it is important for the counselee to

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[6]Franz Alexander, *Psychoanalysis and Psychotherapy* (New York:
Norton, 1956), pp. 55,56.

[7]Clinebell, *op. cit.*, p. 32.

know that he can return at any time of acute need to a counselor with whom he has established a relationship, who is accepting and concerned, and who knows the history so that this does not have to be gone through in its entirety with every new crisis. The knowledge of this, in and of itself, often has a staying effect on the individual.

VI. CASE ILLUSTRATIONS

The following two case summaries will illustrate short-term ego supportive techniques. The first involved a person who possessed fairly good ego structure, though somewhat underdeveloped, and who profited from gaining limited insight. The second person had a rather badly damaged ego structure and needed support but was unable to handle any insight into the dynamics of his behavior pattern.

In both cases there was some re-evaluation of religious concepts and values as they related to their lives and problems, thus connecting the counseling concretely with pastoral counseling.

Case A.

Case A is 26 years old, female, married, but without children, a college graduate and in good physical health. She first came to the Counseling Service in a state of acute depression.

The precipitating cause for this was that she had just graduated from college and had been preparing for a career in a "helping" profession. However, after the seven years of marriage to an accountant, she was looking forward to finishing school and to starting a family. At the conclusion of her college education, her husband told her that he expected her to take a job and go to work, and this was more than she

could take, and she went into a rather deep depression.

She has been married for seven years to an accountant who does not share her same basic interest in people. When they were first married, they spent a period of time together in the service, then she worked and earned money while he finished college, and then he worked and financed her way as she completed college. All the while she had looked forward to starting a family upon completion of her college work.

When she came in, she was brought by her husband. The counselor saw them together. Mrs. A. was depressed, sullen, crying, and somewhat withdrawn. Life for her had lost meaning. She had several of the typical symptoms of depression; loss of appetite, poor sleep, weight loss, withdrawal from activities, etc. Her husband seemed impatient to get her cured.

This counselor gathered a partial history in the first interview; included was the death of her mother about four years earlier, which she had never been able to fully accept. She had always been very close to her mother and her mother had buttressed her ego and built it up. Further, she had never been able to forgive her father for his quick remarriage which took place six months after her mother's death and which hurt her very deeply. Combined with these factors were the basic personality differences between the counselee and her husband (of long-standing), and the fact that after seven years of marriage with no children she must look forward to continuing working, with no immediate prospects for a family.

Because of the severe depression and the possible underlying suicidal tendency, she was immediately referred for psychiatric

consultation. The physician gave her medication. He agreed with this counselor that while Mrs. A. was somewhat immature and certainly at the moment was very disturbed, yet she had sufficient personality potentials and ego strength to respond well to short-term supportive counseling with some insight. She was returned to this counselor who kept her and saw her first on a twice-a-week basis and then on a once-a-week basis and finally every other week in the closing phases of her counseling. She was in counseling for a total of sixteen sessions before termination. During this time, she worked through a great deal of her grief over the loss of her mother, was able to forgive her father, was better able to accept the father's new marriage, was able to accept the basic differences between herself and her husband and to accept the fact that he, at least for the present, was not going to change. She was able to decide against divorce, at least for the present time. She was able to accept the practicality of full-time employment for the present, with the understanding that a year from now they would start a family. The depression had left, her adjustment to the marriage had improved, much of her zest for life had returned, although this was seasoned and matured by a more realistic outlook and expectation of life. She was now capable of making decisions and seemed satisfied with them.

She terminated by mutual agreement with the counselor with the understanding that she could return at any time of need. She may not ever again need any kind of therapeutic intervention. On the other hand, it is entirely possible that this young woman will be a suitable candidate for long-term insight oriented therapy sometime in the future.

Where motivation for extensive therapeutic goals is lacking, supportive treatment may prove sufficient, or may constitute a preparatory period for insight therapy.[8]

In Case A, ego supportive counseling was employed on a short-term basis. However, during the course of this counseling process, the counselee was able to absorb some insight and utilize it in her life experience. This would indicate that while her ego was somewhat impaired and perhaps had been over a fairly long period of time, yet the structure of the ego was basically intact and capable of considerable growth and expansion. In all probability, her ego strength is considerably greater than her husband's whose rigidity and lack of flexibility rendered it impossible for him to enter into a counseling relationship or to look at the problem with any degree of introspection. He simply wanted to get her cured and, at that, didn't want it to take too long.

Case B.

This is a 39-year-old male, married, with a family of four children. He came to the Counseling Service with his spouse and the presenting problem was a marital one. Now, while the spouse was seen more than half of the time, in the interest of this case summary, the focus will be on Mr. B., because the management of his case represents another form of ego supportive counseling.

At the time Mr. B. came in he was depressed. His father was a dominant male and largely rejecting, never showing either approval or affection to the counselee. The mother was passive and ineffective. His siblings all have personality difficulties too. Mr. B. had a

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[8]Lewis R. Wolberg, Techniques of Psychotherapy (New York: Grune & Stratton, 1954), p. 523.

breakdown in the Service and was discharged to the Veterans Administration Hospital for psychiatric care.

Prior to his coming to the Presbyterian Counseling Service, he had been hospitalized for deep depression and attempted suicide. His life history revealed a personality pattern of deep and long-standing dependency. His ego was brittle and rigid and evidenced poor adaptability over many years. He had been unable to cope adequately with the ordinary problems of life. He had a great need to receive the approval of his father, which he never managed to get. His wife and father were often at variance, a point of tension that Mr. B. found almost intolerable.

Early and cautious attempts to open the door to supportive growth experience with limited insight were met with insistant denials by the counselee that he had any problems which were any more severe than anyone else's. The counselor was obliged to back away from this approach and assume a strictly supportive approach providing consolation, direction, and emotional support. The V.A. Hospital was consulted. They too backed away from anything but purely supportive measures.

Mr. B. was in for ten sessions. These were spread out over a period of several months. They consisted largely of listening and offering clarifications and encouragement. During this time he also consulted a social worker at the V.A. outpatient clinic several times. During the counseling, some modest improvement was made in the marriage with the active cooperation of his wife; i.e., she cut down on her hours of work and outside activities to devote more time to him.

Some help was given to him in terms of making a better vocational ad-
justment. Also, it was discovered that there were certain skills that
he had that were important; i.e., he was rather good with his hands.
Every effort was made to encourage the use of these skills, both at
work and at home, which gave some sense of satisfaction and gave him a
certain additional standing in the eyes of his wife and children.
Little beyond these measures could be undertaken. His ego was too brit-
tle, too damaged to make anything beyond this possible. This man will
need emotional support probably throughout his life. He may very well
come and go. If the counselor manages things well, Mr. B. may come to
accept periodic help without too much damage to his self-esteem and
without him becoming overly dependent upon the counselor.

It is interesting to note that Mr. B., like Mrs. A., came to the
Counseling Service in the midst of a life crisis. Both were depressed.
Both were suffering from ego impairment, but with Mrs. A., ego impair-
ment was of quite a different nature and to a large extent was tempo-
rary. Though her ego was somewhat underdeveloped, it was not badly
deficient; she had considerable potential for growth. Even short-term
counseling substantiated this fact. Mr. B., on the other hand, had a
badly crippled deficient ego. The impairment was both severe and
chronic. The outlook was much less promising. It was not possible to
help him experience any degree of personality growth nor to help him to
utilize the benefit of any insight into his psychodynamics.

> Where the personality has been severely damaged during the
> formative years so that there is little on which to build,

the objective may be to stabilize the individual through supportive measures.[9]

This did, then, become the goal with Mr. B. Simply to help restore him to the degree of stability which he ordinarily had, which is somewhat shakey.

In concluding this chapter on the relationship between ego psychology and short-term pastoral counseling, this writer refers to the implications as set forth by Dr. Clinebell:

> Specifically, ego psychology can help the pastoral counselor
> in at least three ways:
> 1) It can help him ascertain the relative ego strength of the
>   counselee.
> 2) On the basis of this knowledge a wise decision can be made
>   as to whether insight or supportive counseling should be
>   undertaken, or whether referral is indicated.
> 3) Ego psychology can be of assistance in developing skills
>   in supportive counseling by which counselees of rigid
>   personality structure or limited ego strength are helped
>   to use and develop this strength.[10]

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[9]Ibid., p. 523.

[10]Clinebell, op. cit., p. 29.

CHAPTER III

SHORT-TERM RE-EDUCATIVE PASTORAL COUNSELING

In this chapter five varieties of short-term re-educative pastoral counseling techniques will be considered. They are: (1) Relationship Counseling, (2) Responsibility Counseling, (3) The Use of Confrontation, (4) Decision-Making, and (5) The Function of Insight.

While a certain amount of emotional support is provided by this counselor in this kind of counseling, the goals here go beyond this. The focus here is on improved interpersonal relationships, modifying behavior appropriately, examination of moral and ethical standards, and gaining insight which can lead to positive change. There will, of course, be an overlapping in the techniques used, and in the goals of this kind of counseling.

Lewis R. Wolberg provides this brief definition of Re-educative Psychotherapy. The same principles can easily be applied to pastoral counseling.

> Prime consideration is given to present problems and current
> interpersonal relationships . . . An attempt is made to rehab-
> ilitate the individual as rapidly as possible by discovering
> and modifying factors that provoked the emotional illness, by
> assaying the patient's assets and liabilities, and by mobiliz-
> ing all of the available positive forces of the personality.
> In the medium of a warm relationship with the therapist, the
> patient is brought to an awareness of interpersonal conflicts
> that have contaminated his adjustment. Maladaptive attitudes
> are explored, with a demonstration to the patient of the diffi-
> culties they create for him. The individual learns the reasons
> for their development in his past life and for their persis-
> tence in the present life. Finally, he is helped to adjust
> with new, healthful, more adaptive patterns.[1]

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[1]Lewis R. Wolberg, The Techniques of Psychotherapy (New York: Grune & Stratton, 1954), p. 543.

As noted above there will be some overlapping of both techniques and goals in the various types of re-educative counseling. But an attempt will be made to point up the salient features characterizing each type.

I. RELATIONSHIP COUNSELING

Here the focus is on improving the person's interpersonal relationships. This may involve one or many interpersonal relationships. It is often effectively used in marital disharmony where the problems are not so deep as to require depth counseling or psychotherapy. The following case summary will illustrate its use in a short-term pastoral counseling situation.

<u>Case C.</u>

Mr. and Mrs. C. came to the Presbyterian Counseling Service on referral from their pastor. He is a successful engineer with a good income; she is an attractive and cultured woman who was born and reared in Austria. They met while Mr. C. was serving as a civilian engineer in Austria for an American company. Both were in their early thirties at the time of the marriage and they were about forty at the time they came for counseling. They had two small children.

Mrs. C. had originally planned to become a medical doctor and was moving toward this goal when circumstances hindered. She was never able to complete this program. She had never fully resolved this frustration.

The presenting problem was general marital incompatibility. Her complaints went something like this: Her husband didn't share any of

her cultural interest, e.g., art and music; he took no part in making domestic decisions; he procrastinated about fixing things around the house; he didn't take her out for dinner or for social events; she was too tied down with small children, and he was too detached, didn't want to be involved.

His complaints went something like this: She was moody, often depressed. He liked her taste in domestic matters therefore why not leave decisions in this area to her; she didn't make her desires sufficiently clear to be understood. She expected him to guess at what she wanted. For example, if the couple was out shopping and they passed a fancy restaurant about mealtime she might say, "I'd like to eat there sometime." He might think, "sometime I'll take her there. Today I don't have enough cash." Then she would be hurt because he hadn't picked up the hint and followed through.

Several things stood out: (1) She was lonely away from homeland and family and more easily depressed than the average woman. She also was somewhat frustrated over her failure to complete her medical studies; (2) their basic personalities were different, and yet it was true that they really did care for each other; (3) they were not really talking to each other; (4) they were playing guessing games. She was not being specific enough with him about what she wanted and he, in turn, was not specific enough with her about why he couldn't comply. For example, why didn't she say, "I'm hungry, could we eat at that nice restaurant today?" Why didn't he say, "I don't have enough cash with me, do you?" (Actually, money was no problem. But they couldn't get together on how to use it.)

The process that they were involved in was pointed out to them repeatedly over a period of two months in counseling. They would report incidents and these would be discussed. The consequences of this process was also pointed out and discussed. The retaliation, resentment, and bitterness that divided them was discussed. They were encouraged to talk to each other, to be more specific about their desires and feelings, to do more things together. In addition, Mrs. C. seemed to respond well to the opportunity to talk to someone about loneliness.

Gradually they began to modify their pattern of relating. The painful aspects of the marraige were reduced and the pleasurable aspects were increased. They were _learning_ how to _relate_ better, to meet better their own needs and the needs of the other. Both of these people were sufficiently intelligent and motivated to save the marriage and to make this degree of improvement possible in a short time. They were not motivated for deeper or longer-term method.

The unconscious elements of his passive-aggressive personality and of her sometimes unrealistic and perfectionistic expectations were not dealt with. The focus was on the here and now interpersonal relationship and how to improve it. Within these limited (but worthwhile) goals there was success.

In this writer's judgment this case summary illustrates at least one possible use of re-educative relationship pastoral counseling on a short-term basis.

Clinebell states that "the extent to which a person is able to use knowledge depends upon his degree of mental health." He goes on to offer five assumptions which constitute the theoretical foundation of

educative counseling:

1) Intellectual knowledge constitutes one important ego resource for most people, to some degree.
2) Most counselees have sufficient conflict-free personality areas to allow them to make some use of information derived from educative counseling and elsewhere.
3) A minister possesses knowledge which can be useful to many counselees.
4) Counseling can help utilize relevant information.
5) Insights, facts, and skills serve a person by enabling him to cope more efficiently with the challenges he confronts. This strengthens his sense of identity and worth.[2]

With both Mr. and Mrs. C. ego strength was relatively good. In addition, they were both highly intelligent people who could utilize information and instruction. With the counseling they were also asked to read portions of Berne's book, Games People Play, and did so. The very fact of doing this together, and of coming to counseling together, were also beneficial.

The results of counseling over a two-month period were good. Her depression had lifted, they were doing things together, they were talking to each other and apparently hearing each other.

II. RESPONSIBILITY COUNSELING

Psychiatrist William Glasser has formulated a style of therapy revolving around the theme of responsibility and has set it forth in his book, Reality Therapy. It is his position that his methods differ radically from those of conventional psychiatry in many important ways. The following exerpt goes to the heart of the matter:

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[2]Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 194.

> Conventional psychiatry does not directly concern itself with
> the issue of right and wrong. Rather, it contends that once
> the patient is able to resolve his conflict and get over his
> mental illness, he will be able to live correctly. We have
> found that this view is unrealistic. All society is based on
> morality, and if the important people in the patient's life,
> especially his therapist, do not discuss whether his behavior
> is right or wrong, reality cannot be brought home to him.[3]

He puts the emphasis on _action_ or _behavior_. If a person acts correctly, that is morally and ethically (responsibly) he will then be able to both give and receive love, and his needs will thus be fulfilled. The thwarting of this process, through irresponsibility, underlies all behavioral problems, according to Glasser.

Glasser is not concerned with the diagnosis of mental disorders or in unconscious material. He does not believe insight is an essential part of behavioral change. He believes that as the patient becomes deeply involved with the therapist, the therapist can teach the patient how to be responsible. To do so the therapist must first believe that standards of behavior exist, and he must be willing to confront his patient with the question, "is your behavior responsible?," are you taking the responsible course?

In evaluating Glasser's approach, this writer believes that much of what Glasser has pointed out can be applied to pastoral counseling if used selectively. The minister, as a representative of the church, is in a favorable position to deal with values, ethics and moral standards in the counseling process. There is, actually, an element of this technique in almost all counseling methods. In this particular method

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[3]William Glasser, _Reality Therapy_ (New York: Harper and Row, 1965), p. 56.

the focus is on values, ethics, standards of morality and the counse-lee's responsibility to these. In other words, his actions are front and center.

The following case summary will illustrate the use of responsi-bility counseling in short-term pastoral counseling. It will also il-lustrate the overlapping of various counseling techniques.

Case D.

Mr. D. is a flight engineer in his early thirties. He is bright but has been emotionally damaged by an unfortunate background. He was adopted by a couple who later divorced. He then lived with his adop-tive father and his new wife, whom Mr. D. still calls his mother. She was a dominant woman who encouraged submissiveness in her stepson. Later this couple was divorced. Mr. D. understandably suffered from a lack of identity, from a sense of inferiority, and insecurity. He had been married once, to a girl he described as a "dyke" or bi-sexual fe-male. This marriage lasted a very short time. But it left him with an exaggerated fear of marriage. His "mother" was dominating and then his wife had been a complete disappointment.

The counselee came in by referral from a pastor, in a state of bewilderment. He had impregnated a girl whom he found attractive and appealing but he was afraid to get married. "What shall I do to be a responsible person?" he asked.

Now there were, of course, a number of factors involved in this situation which made it far from simple. One could not say, "Okay, Mr. D., you made her pregnant, it is your moral responsibility to marry her." There was in the picture his fear of women and of marriage.

While this fear was a relic from the past and therefore inappropriate to the present situation, it was, nonetheless, very real to him. Another important factor which had to be uppermost in this situation is that pregnancy is never sufficient grounds for marriage. The old saying that "two wrongs don't make a right," is never more true than in this situation. This factor he was encouraged to explore. He was also permitted and encouraged to explore his fear of women which he did at some length and with gratifying relief. But the main thrust of the counseling centered around the questions he must answer, "What is the responsible course of action for me to follow? What will contribute most to my growth as a person and as a man?" At times he found it more convenient to talk about his fear, but this tendency gradually decreased as his fear decreased. He was more and more able to come to grips with the question before him which was centered squarely in reality. Always before he had allowed his fear, his self interest, and his insecurity to determine his action. He now wanted to act as a responsible, autonomous adult male.

Finally, in the course of sixteen counseling sessions he was able to declare with conviction and with satisfaction, "I want to marry this girl."

In the counselor's view of this man, the immediate decision was important more in terms of the counselee's overall life pattern, than in terms of the question of marriage to this particular girl. He gave every evidence of caring for her, and she for him, which made the marriage feasible. But beyond this, was the even more basic question: Is this man going to continue to be dominated by the hurts and fears of

the past, or can he free himself to act autonomously and responsibly in present and future reality? Can he grow enough to take responsibility for his actions? The prognosis at this point looks favorable.

At the Presbyterian Counseling Service responsibility counseling has proven quite valuable in working with university students, many of whom, for the first time, are out from under parental control and on their own. Here, the responsible use of freedom becomes the focal point.

III. THE USE OF CONFRONTATION

The best kind of confrontation is, as Clinebell points out, self-confrontation.[4] However, there are times when the counselee is evading this kind of self-confrontation, and despite the gentle prod- dings of the counselor, continues to take an excessively passive or relaxed attitude toward counseling, expecting the counselor to do all of the work and to magically perform a cure. There are also times, particularly in marriage counseling, where the couple habitually engage in mutual character assassination, never allowing any constructive working through to happen. Several uses of confrontation are here illustrated:

(A) A couple is habitually engaged in a vicious negative cycle using words to kill. This goes on too long despite the efforts of the counselor to interrupt it. Finally, the counselor may use direct and decisive confrontation. He may say, as this writer did to one couple,

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[4]Clinebell, op. cit., p. 227.

"apparently you enjoy this exercise in clever verbal destruction so much that you are not willing to give it up in the interest of an improved marriage. If you continue this I cannot help you!" The following session the couple returned sobered by the confrontation and frightened by the prospects of complete marital failure. They began to work more constructively. Several more times confrontation was needed because the pattern was strong.

(B) A female counselee came in nagging and complaining about her husband, the people at work, etc. This went on too long. She was not able to look at the positive aspects or to understand her own contribution to the trouble she was having. Finally, the counselor said to her, "divorce from your husband appears to be a highly probable alternative for you." This was not what she wanted; she needed him too badly and could not tolerate complete marital failure. She quickly adopted the attitude, "this can't happen. I'll show the counselor he is wrong." Her efforts toward the improvement of her marriage quickened perceptibly. Her husband (who had his own problems) saw it and doubled his own efforts toward a better adjustment. The progress continued; the prognosis changed from poor to relatively good.

(C) Often a person will come in with a high level of anxiety. He is not making satisfactory life adjustments. He has met a crisis. In the first several sessions he experiences great relief as he unburdens himself in a cathartic way. The anxiety is greatly reduced as he feels understood and accepted and knows he is being helped. With the reduction of anxiety he sits back for a long breather, leaving the work and the cure for the counselor. Yet his interpersonal problems are

still such that termination is not yet feasible. He is avoiding the hard work and pain of coping with the problems which remain. It may be necessary to use confrontation and tell him frankly that unless he digs in and puts forth an effort nothing is going to change and the anxiety will soon return. The jolt will sometimes produce excellent results.

Great care must be exercised to discern with whom, and at what point in counseling, confrontation is likely to be therapeutic. Glasser emphasizes that a strong relationship is essential. If used inappropriately it may frighten the counselee away completely. The least damage that will occur from premature or inappropriate use will be that it will create problems in the counseling relationship which are very difficult to overcome.

The following case summary will illustrate the wrong use of confrontation.

Case E.

A middle-age draftsman came in by pastoral referral in a state of acute stress over the loss of his job and marital difficulties. His history involved chronic shifting from job to job, over-dependence upon his wife, and a generally low performance for a man who should have been capable of more. He had just lost his latest job because he was flirting with an office secretary who, incidentally, did not respond to his attentions. This incident put a worse strain on an already strained marriage. His self-esteem was at an all-time low. This counselor, then in his first few weeks of professional counseling, laid it on the line. The counselee was told that his record indicated clearly that he had unconscious drives and impulses which were responsible for his

repeated failures and he had best begin probing them immediately. It will be to the surprise of no one that the counselee ran for his life. This unfortunate and painful experience has remained vivid to the present writer who has learned more discrimination since.

This man needed careful and sympathetic handling, especially at first. Perhaps later, much later, direct confrontation might have achieved a therapeutic purpose.

IV. DECISION-MAKING

This type of counseling comprises a large proportion of the counseling done with students from the high school on through the university. Students are constantly required to make decisions relating to courses taken, vocational choices, choice of life partner, and many others. Leona E. Tyler has written two books on this subject, one of which will be referred to in this section.

In addition to counseling with students, decision-making is also used in counseling with adults about choices or decisions they must make. Family problems often involve choices which even healthy persons need the help of someone outside the situation to solve. Often people are more comfortable talking with a professional counselor than with family members or friends.

Howard Clinebell, in his book, <u>Basic</u> <u>Types</u> <u>of</u> <u>Pastoral</u> <u>Counseling</u>, states three goals of educative counseling which are very pertinent to this type of counseling.

> 1) Discovering what facts, concepts, values, beliefs, skills, guidance, or advice are needed by the person or likely to be helpful in coping with his problems;

2) Communicating these directly or helping the person discover them (e.g., through reading);

3) Helping the person utilize this information to enhance his understanding, facilitate a wise decision, or handle a difficult decision constructively.[5]

In this kind of counseling, as in all types, an attitude of understanding, acceptance and willingness to help are required of the counselor. But in addition to these qualities it is important for the counselor to provide the kind of information which is pertinent to the decision required, and to actively assist the counselee to utilize the information, without taking over the counselee's own responsibility. Leona Tyler has written:

> Dependable information should be readily available and freely used. It should be clear from the beginning that the decision is in the client's hands. The counselor will help put things together but will not attempt to decide for him.[6]

Tyler also points to certain characteristics common to all decision-making counseling:

> The first thing the client needs to achieve is a sense of the general direction he wishes to go, the purpose that the decision must serve for him. Until this general sense of what he wants exists, there is little likelihood that specific choices will be satisfying. After this or along with it he must consider the limits of the situation within which his free choice operates. A multiple of other factors operate in this way . . . age, financial condition, past record, physical appearance, family commitments, draft status.[7]

It occurs to this writer that two basic questions raised by faculty members at the School of Theology are pertinent to this

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[5]Ibid., p. 191.

[6]Leona E. Tyler, The Work of the Counselor (New York: Appleton-Century-Crofts, 1953), p. 196.

[7]Ibid., p. 195.

discussion on the decision-making process, particularly in the discipline of pastoral counseling. The first, posited by Dr. Donald H. Rhoades is, "What is my life style?"[8] The second, posited by Dr. David Eitzen is, "What is my faith stance?" Every decision made by the Christian should involve some consideration of these two basic questions either explicitly or implicitly. In other words, what course of action is available to me, what choice among the possible alternatives, is most in keeping with my life style or identity as a person, and my faith stance, or basic religious posture toward life? Decision-making is a function of the ego or the self.

Once the counselee has established the general direction he wishes to go, and has considered the reality factors within which his decision must be made, all of which is a part of the narrowing down process, he is ready to zero in on a decision or choice. Often, however, the decision is delayed due to one or more of a variety of causes. First, the counselee may be overly influenced by the expectations of others. The wishes (spoken or unspoken) of a parent, spouse or trusted friend may hinder the counselee from making a choice contrary to this even though he may secretly wish to do so.

Second, the most logical choice, based on the best data available, may be an inferior choice to the counselee who is not willing to settle for it, at least as yet. Third, there may be an unwillingness or inability to narrow one's choice or decision to a single commitment.

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[8]The concept of "life style" is usually associated with the psychology of Adler whose views are expounded in Alfred Adler, Understanding Human Nature (New York: Hillary, 1927).

These situations need clarification and then appropriate remedial work.

In the first situation the counselor sometimes can help by talking with the influential person involved and interpreting to him the position the counselee is in. This may relieve the pressure enough to enable the counselee to choose for himself.

In the second situation, a further clarification of the goals of the counselee and the reality factors may be required. If academic or vocational decisions are involved, aptitude and other kinds of tests may be helpful. Or, it may be necessary to allow the counselee the freedom to reach too high and learn through experience. Perhaps the counselee is driven by Adler's power drive or drive for superiority.[9]

In the third situation, inner conflicts may be responsible for keeping the counselee from coming to a choice. For example, following several counseling sessions, a recently widowed woman may be unable to choose between living alone or sharing a home with a widowed friend. This could represent a neurotic conflict between two strong and opposing needs or drives, described by Karen Horney: "An excessive drive toward people and excessive drive away from people."[10] In this event, the counseling would need to be altered from a decision-making focus to something more appropriate to the need. On the other hand, her inability to decide may simply indicate that the present circumstances have temporarily reduced her decision-making ability, and she is not yet

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[9]Ibid., p. 75.

[10]Karen Horney, Our Inner Conflicts (New York: Norton, 1945), p. 18.

prepared to make a final commitment on this important matter. In this situation additional counseling sessions may enable her to see more clearly which choice is in harmony with her particular life style and faith stance. If the counselor does not perceive her need and allow this opportunity she might make a hasty choice which she would later regret. The counselor should heed the wisdom offered by Leona Tyler:

> Furthermore the counselor's own wish to close a case satisfactorily may incline him toward accepting a stated choice too readily and ignoring the hesitation or misgivings that attend it.[11]

She stresses that a distinction must be made between a genuine decision and a pseudo-decision so often made under pressure.

The question, "What is a good decision?" is basic to this discussion. Is it one the counselor considers as sound? Is it the one the counselee recognizes to be logical? Is it always the one that works out well?

We close this section with a final reference to Tyler:

> We come finally to the question, what constitutes a good decision? . . . perhaps the best way out of the dilemma (of answering this question) is to say that it is a good decision if the individual who makes it is completely willing to take the consequences.[12]

V. THE FUNCTION OF INSIGHT

The following summary based on the writing of Erik Erikson, shows the various stages of psychosocial development and the developmental task of each stage.

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[11]Tyler, op. cit., p. 196.   [12]Ibid., p. 75.

1. Trust vs. mistrust . . . (oral) birth to 15 months . . . mother-child relationship of utmost importance. Psychopathology having origins here, includes: oral dependency, schizophrenia, alcoholism.

2. Autonomy vs. doubt and shame (anal) 15 months to 2½ years. Parent-child relationship important. Period of toilet training. (to hold on . . . to let go) Can the child gain autonomy, or will he retreat to dependency out of doubt and shame? Psychopathology: obsessive-compulsive personality . . . or neurosis.

3. Initiative vs. guilt . . . age 3 to 6 years. (phallic period) play age . . . Oedipal conflicts . . . child attracted to parent of opposite sex. Infantile sexuality . . . early interest in genitals. Child on the make . . . Will the child develop real initiative or retreat out of guilt? Psychopathology: Unresolved Oedipal conflicts. Over aggressive, over competitive personality. Too much . . . too little conscience. Failure to achieve adequate initiative.

4. Industry vs. inferiority (latency) 6 to 12 years . . . school age. Neighborhood and school important. Normal homosexual attachments. Hero worship . . . cooperation . . . socialization with same sex important. Psychopathology: Failure to achieve healthy sense of industry and to develop skills, leading to feelings of inferiority. Failure to identify with parent of same sex. Homosexuality may begin here.

5. Identity vs. identity diffusion (adolescence . . . puberty) To be oneself or not to be . . . peer group important . . . Formation of a distinctive selfhood, of utmost importance. Without this, marital identification and mature genitality almost impossible. Revival of Oedipal conflicts with modified ramifications . . . Adolescent must find "foreign object" to love (Blum)

6. Young adulthood age 20 to 35 . . . Intimacy vs. isolation . . .

7. Adulthood age 35 to retirement . . . Generativity vs. stagnation . . .

8. Maturity (retirement) ego integrity vs. despair . . .[13]

    It is vital that all ministers engaged in counseling possess an understanding of personality development and how this effects the individuals present adjustment to reality. By understanding this the

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[13]Erik Erikson, _Identity and the Life Cycle_ (New York: International Universities Press, 1959), p. 120.

pastoral counselor is better able to help his counselee evaluate his present conduct in the light of reality, and further, to come to understand the connections between past difficulties and present conflicts. This is a part of what is called insight.

To what extent does insight enter the picture in short-term pastoral counseling? It is the premise of this paper that some insight occurs in all re-educative counseling. The degree to which it occurs will depend upon the counselee's ability to achieve it and use it in his life experience, and upon the goals of counseling.

Coleman's definition of insight appeals to this writer as being useful here:

> Clinically, the individual's understanding of his illness or of the motivations underlying his behavior; in psychology, the sudden grasp or understanding of meaningful relationships in a situation . . .

> As the patient's emotional conflicts are brought out in the open where he can see them for what they are, he spontaneously gains a good deal of understanding into his motivations and behavior. For the first time, for example, he may realize that his level of aspiration is unrealistically high and that is what keeps continually feeling inadequate and inferior. This developing understanding or 'insight' may be augmented by appropriate 'interpretations' by the therapist and provides the basis for positive action. For only through an adequate understanding of ourselves and our problems can we improve our adjustive techniques.[14]

Insofar as insight provides "the basis for positive action," mentioned by Coleman, it is for the good. Speaking of pastoral counseling, Hiltner says something almost identical: "The generic aim of

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[14]James C. Coleman, _Abnormal Psychology and Modern Life_ (Chicago: Scott Foresman, 1950), pp. 630, 513.

counseling is new insight, with proof in action."[15]

At the Presbyterian Counseling Service in Seattle a good deal of relationship marriage counseling is practiced with limited insight occurring. Here the emphasis is more on the interaction of the couple and learning better styles of interacting. But to the service come a number of students from nearby colleges and universities. Often the counseling with these people involves a larger degree of insight. These students are seeking independence, examining ethical and moral standards, and, in general, working toward establishing their own identity.

The following case summary will illustrate the use of insight with one such student. We will call the counselee Betty.

Case F.

Betty was 19 at the time she came for counseling. Though ordinarily a vivacious person, she was depressed at this time. She had come to the university from a distant city, because she wanted to break from home. She was exceptionally bright. She was studying hard, much too hard. She was having some physical problems at the time, though her health was basically excellent. She was an excellent skier and otherwise athletic.

Features from her background included these: She had three brothers (two older and one younger), all bright. Her mother she described as a beautiful woman. Betty could not understand why her beautiful mother could be happy doing housework, cooking, etc. Her father was a successful insurance man in a high income bracket, a veteran of

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[15]Seward Hiltner, _Pastoral Counseling_ (Nashville: Abingdon Press, 1949), p. 95.

World War II and the Korean conflict. She described him as distant, unaffectionate, difficult to approach. Both parents had protested her decision to come to Seattle but had allowed it for one year.

Her brothers were, she felt, favored by both parents, but particularly by her father. In many ways she felt herself in competition with her brothers for a place in the family.

Betty was attractive, had been told so all her life, and talked of it matter of factly. She was, however, as she put it, tired of being liked by her parents and boy friends because of this and her intelligence, rather than "for herself."

Betty was driving herself academically because, "my parents expect this of me." She had had one sexual affair and was in conflict between being a "good girl," and pretending to be a "bad one."

As matters began to unfold, Betty demonstrated good ego strength, psychological mindedness, and good ability to form object relationships, including one with the counselor. She was also highly motivated.

It became apparent that she was having difficulty adjusting to being away from home, despite her desire to break from home. It was important to assure her that this was normal and not a sign of weakness. Also, much of the pressure she was under was caused more by her internalized parent, than by the ones way back home. It was true, however, that her parents were very solicitous of her, and at one point before counseling was begun, her mother had flown to Seattle to check on her daughter.

Another factor in the picture was her feminine protest. While being every bit female in appearance, she did, and always had, envy

boys.

The counselor communicated with the parents (at their request) interpreting to them what was happening and engaging their cooperation in being understanding of their daughter's present upset condition. ("She isn't her usual cheerful self," her mother had written.)

In addition, she was referred for consultation with one of our consultants, a Seattle psychoanalyst. He confirmed that Betty was basically of sound personality structure, that she needed help in becoming independent, and that later, perhaps, she would be a candidate for analysis to work through problems relating to her feminine protest.

In the course of sixteen sessions, during which a positive transference was developed (the counselor became a benevolent father figure), Betty was able to work through much of the ambivalence involved in her dependence-independence conflict; was able to formulate workable ethical and moral guidelines; was able to work hard but under considerably less pressure from within, than before. She had established an improved relationship with her family, to no small extent due to corrections in her perception of her place in the family; she was able to go home for the summer quite comfortably and was allowed to return to the university in Seattle the following year. This indicated that she had demonstrated her growth to her parents' satisfaction; she had also reestablished her broken ties with her church.

. Her feminine protest was dealt with only in a secondary way since it was not a pressing problem. She was able to enjoy good object relationships with persons of both sexes.

The emphasis on ethical and spiritual elements related this

counseling concretely to pastoral counseling. In this case, the Counseling Service, representing the institution of the church, provided for Betty what Dr. Donald H. Rhoades refers to, in his book, as A Faith for Fellowship.

> More than any other institution . . . the church provides the child and adolescent with a second family type of association, assisting the process of growing free from family localism.[16]

Betty, though 19, was still very much in the midst of the late adolescent identity crisis at the time she came for help. While her counseling per se was with one person only, the resources of the church were utilized.

In the interest of objectivity, it should be noted that the degree of success achieved in this short-term insight oriented counseling relationship, was substantially aided by the counselee's general readiness for this kind of integrating experience, her level of intelligence, and her high motivation. The counseling helped to resolve inner conflicts to a great enough degree to permit integration and strengthening of the positive forces already at work in her personality. She will, in all probability, continue to grow with or without analytical treatment.

VI. SUMMARY

In Relationship Counseling, the focus is on the counselee's interpersonal relationships and the difficulties he is encountering in

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[16]Donald H. Rhoades, A Faith for Fellowship (Philadelphia: Westminster Press, 1965), p. 112.

them. He should be helped to comprehend what he is doing that disturbs his relationships and helped to find (learn) new ways of relating which will enhance the quality of his relationships to others. The counselling relationship itself is often employed as a valuable learning experience. In rare situations, the counselee may learn for the first time to relate to another person as he relates to the counselor. More frequently, the counselee will learn to improve his already existing relationships to other people. This technique is often beneficial in working with married couples. The focus is on present relationships and on helping the counselee(s) toward better patterns of adaptation within these relationships.

In <u>Responsibility Counseling</u> the focus is on responsible action. The questions, "what must I do to be a responsible person?" and "what course of action will most enhance my growth as a responsible person?" are uppermost. Also, the issues of immediate gratification vs. long range gratification is pivotal.

<u>Confrontation</u>, when used sparingly and selectively, can be a valuable technique in short-term pastoral counseling. It can provide the necessary jolt to plummet the person into active participation and cooperation in the counseling relationship. If employed at the wrong time or with the wrong person, it can build a barrier between the counselor and the counselee which is difficult to overcome, and in some cases, it may cause the counselee to terminate prematurely. Self-confrontation is the most effective kind of confrontation and every effort should be made to provide an emotional climate which encourages it.

In <u>Decision Making</u> the focus is on helping the counselee sift

through the various alternatives and arrive at a choice he is satisfied with. A good decision is said to be one which the counselee makes freely and for which he is willing to assume the responsibility. Students are often candidates for this kind of counseling. It is also frequently used with benefit with certain family, vocational and personal problems.

The Function of Insight is seen in all types of re-educative pastoral counseling in varying degrees. The extent of its value is determined by the ability of the counselee to utilize it and by the goals of the counseling. The true test of the value of insight is whether or not it issues in positive action.

VII. EVALUATING GOALS AND THE PROCESS OF TERMINATION

Lewis R. Wolberg makes the following statement relative to practical goals in therapy in his section on termination:

> Were we, in summary, to attempt the definition of a practical
> goal in therapy, we might say that it is the achievement by
> the patient of optimal functioning within the limitations of
> his financial circumstances, his existing motivations, his
> ego resources and the reality of the situation.[17]

Goals in counseling are always counselee centered. No matter how skilled the counselor may be, the counselee will ultimately determine the type and the extent of the goals possible in counseling. Further, one set of goals may appear feasible at the beginning of counseling, and may later require modification or revamping as the counseling process proceeds.

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[17]Wolberg, op. cit., p. 556.

Modification of goals is indicated in at least three kinds of counseling situations: (1) One in which the counselee's degree of motivation wanes and cannot be revived to a point necessary to pursue the original goals. Here more limited goals are required.

(2) One in which the counselee's degree of motivation increases and the original goals are too limited. Sometimes this change in motivation will be brought about during the termination process when the counselee becomes aware that he wants more than he had originally believed. Here an expansion of the original goals is indicated.

(3) One in which it becomes apparent that the counselee is unable to achieve certain goals, even though he would like to. Here personality limitations, environmental or other reality limitations may impose the necessity for more limited goals.

In this writer's experience, short-term pastoral counseling methods require goals and a sense of direction in order to be effective. Without them, counselee and counselor alike tend to flounder. The establishment, evaluation, and redefining of counseling goals should be a cooperative effort between the counselor and counselee. Always they must be counselee centered. In other words, they should be designed for his benefit, to meet his needs, within the limits imposed by reality factors and motivation. The counselor has the responsibility, however, to discourage unrealistic goals, the pursuit of which would only cause frustration and disappointment for the counselee.

When it appears that the counselee is nearing the point of optimum benefit from the counseling and optimum achievement of realistic goals, the process of termination should begin. It is an integral part

of the counseling process and as such is a cooperative effort between counselor and counselee. It should include: (1) A review of the goals agreed upon and an evaluation of the success in achieving them.

(2) Constructive planning on how the counselee can utilize the benefits derived from counseling and continue his improvement beyond the present counseling relationship.

(3) Reduction in the frequency of sessions, providing a tapering-off period. This will give the counselee more opportunity to test his ability to handle his life independently, and to gradually break from the relationship. Resistances to termination, unless based on a valid motivation for additional counseling, should be handled as resistances, and every effort should be made to resolve them prior to termination.

(4) The counselee should be assured of the counselor's continuing interest in his further development. This may include an invitation to correspond at some future time, and it may include the added assurance that the counselee can return for more sessions at a later time should this be necessary or desired.

CHAPTER IV

CHURCH RENEWAL AND SHORT-TERM PASTORAL COUNSELING

In this chapter consideration will be given to the radical
changes so rapidly occurring in our modern life, the resultant break-
down in the traditional beliefs, symbols and myths by which people live,
and something of the church's renewed efforts to help meet the ever-
changing, the ever-expanding needs of men living in our kind of society.
Of special interest to the theme of this paper will be how pastoral
counseling fits into this total picture.

The outline of the chapter is as follows: 1. Our Changing
Society. 2. The Breakdown of Traditional Symbols. 3. The Family in
the Midst of Change. 4. A Theology of Renewal. 5. Summary.

Important to this chapter are a number of books by Christian
ethicists. The writers are: Harvey Cox, Roger Shinn, Gibson Winter,
H. Richard Niebuhr, Paul Lehmann, and James Reston. Roy Fairchild, a
Christian educator, is also referred to.

I. OUR CHANGING SOCIETY

> Change is the biggest story in the world today, and we are not
> covering it adequately; change in the size and movement of our
> people; change in the nature, location, and availability of
> jobs; violent change in the cities and on the land; change in
> the relations between village and town, town and city, city
> and state, state and nation, and, of course, changes in the
> relations between empires that are rising, the old states that
> are going down and the new ones that are coming up.[1]

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[1]James Reston, "The Biggest Story in the World," The New Republic,
CXLVIII:18 (May 4, 1963), 15.

This is the way James Reston sums up the rapidly changing world situation. Certainly, few areas of the world have escaped the effects of industrialization, the new age of science, and all of the varied influences which constitute this change. The focus here, however, will be on changes in the United States, and how this relates to the subject of church renewal and pastoral counseling in the United States of America.

Harvey Cox, in his book, The Secular City, describes and defines secularization and sketches the contemporary scene.

> We have defended secularization as the liberation of man from religious and metaphysical tutelage, the turning of his attention away from other worlds and toward this one. The rise of urban civilization and the collapse of traditional religion are the two main hallmarks of our era and are closely related movements. Urbanization constitutes a massive change in the way men live together, and became possible in its contemporary form only with the scientific and technological advances which sprang from the wreckage of world views.
>
> Secularization, an equally epochal movement, marks a change in the way men grasp and understand their life together, and it occurred only when the cosmopolitan confrontations of city living exposed the relativity of the myths and traditions men once thought were unquestionable.[2]

Cox takes the view that secularization is essentially a good thing; that the movement from pre-scientific society to a scientific society is not so riddled with problems as it is with opportunities if we are mature enough to seize the opportunities.

He takes, for example, the contemporary phenomenon of mobility, usually considered destructive to the individual and the family, and

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[2]Harvey Cox, The Secular City (New York: Macmillan, 1965), pp. 1, 17.

points up advantages that mobility provides. The man on the move spatially is the man on the move intellectually or psychologically or both. He is the man of rich and varied experience, in contrast to the man who has lived his entire life in one environ, doing the same job, etc. Cox takes the phenomenon of anonymity which is also considered bad. He points out that Buber's description of the I-Thou versus I-It concept in human relations needs still another dimension. It should include the I-You dimension. In the small town, Cox feels, much of the person interest included in it a sort of gossipiness, if not maliciousness. In the city, the apartment dweller may show his love and concern for the other tenants by making sure that their basic needs are met. This, says Cox, is not as cozy as the small town familiarity, but may be basically, just as genuine, and in some instances, more so. All relationships in town or city cannot be truly I-Thou, but they need not be I-It. They can be I-You.[3]

Cox takes a rather optimistic view of the new society. Roger Shinn holds an attitude of acceptance but caution. In his book Tangled World, Dr. Shinn says:

> One of the Great New Facts in modern civilization is the emergence of the metropolitan society. This means at least three things: (1) People are moving by the millions from the country to the city . . . or are sitting still while the city expands into the country to include them. (2) Metropolitan areas bind together many cities and towns with a common transportation network and common economic processes. (3) The shrinking minority who live in the country come to think and act increasingly like city people.[4]

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[3]Ibid., ideas contained in Chapter 2.

[4]Roger Shinn, Tangled World (New York: Charles Scribner's Sons, 1965), p. 63.

He, like Cox, accepts the new era, but appears to view its effects upon people with a bit more concern than does Cox. He says:

> There is no point in complaining about the organized society.
> Today most things are done through organizations. But human
> beings are in the organizations. We can insist that organi-
> zations are meant to serve men, not men to serve organizations.
> . . . Urbanization is not a smooth, steady process. It con-
> sists of many chaotic migrations. Newcomers from the country
> and overseas move into the hearts of the cities, while the
> older residents as they become more prosperous move outward
> to the suburbs. The American Negroes are perhaps the most
> swiftly urbanized, easily identifiable group in all history.
> They have changed from an overwhelming rural people to dwel-
> lers in the most tightly packed ghettos in the land. The
> change brings excitement and pathos, opportunity and tragedy.[5]

Shinn devotes a chapter to The Affluent Society. He describes

the increased production, the shorter work week, the abundance of food

and clothing which Americans (though not all) enjoy today. He points

to improved medical techniques, better education, etc. But he also

points to problems which have accompanied affluence. Many of the sim-

ple pleasures of life have become luxuries. People who want to get

away in the country, to fish, or enjoy other simple pleasures, may have

to make fantastic efforts to achieve their seemingly simple goal. Fur-

ther, competitiveness and societal pressures to "succeed" economically

and socially often complicate people's "affluent" lives remarkably.

As Shinn puts it, "Man seldom achieves solid gains that do not

involve new problems."[6]

Shinn also devotes a chapter to the problem of Poverty in the

Midst of Plenty. He points out that 20 out of 100 of the population in

the United States are "painfully poor . . . They are migrants, marginal

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[5]Ibid., pp. 63,64.   [6]Ibid., p. 39.

farmers, city slum dwellers. Four of them are Negroes. . . . often

poverty persists in the shadow of wealth."[7]

Shinn does not take this problem lightly. Using New York City

as an example, he describes the rat infested areas in which the poor

must live . . . the dingy, dirty, totally inadequate tenements, unbear-

ably hot in the summer, often cold in the winter. Children must play

in crowded, dirty streets. There is not enough to eat and doctors and

dentists are seldom seen. Yet wealth, affluence, organized religion

(churches), and even educational institutions are all nearby.

"Who are the poor?" he asks.

1. The unemployed have an obvious reason to be poor . . . There
   are several reasons for unemployment. Some workers are laid
   off whenever production is low. Some lack the skills that
   would get them jobs . . . Some live in areas . . . Appala-
   chia is best known where there is chronic shortage of work.

2. The United States has many more farmers than it needs. Some
   of these are sharecroppers and tenant farmers. Some are
   migrant workers. They can continue in wretched farm pov-
   erty or move to the city slums and get used to the equally
   wretched poverty of the unemployed.

3. There are about 7 million unskilled workers who receive a
   little pay most weeks of the year but not enough to support
   a family . . .

4. The aged are often poor.[8]

What can the church do about these conditions? How can it minis-

ter to persons? This will be considered more under a later section.

To sum up, Shinn says: "Society has barely begun to understand and to

deal with the dynamic, confusing, revolutionary process of urbaniza-

tion."[9]

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[7]Ibid.   [8]Ibid., pp. 44,45.   [9]Ibid., p. 64.

These sweeping changes have had effects on our society which are both good and bad. On the good side of the ledger can be listed striking advances in medical science, almost unbelievable advances in technology which have made life easier for millions of workers and housewives, phenomenal improvements in transportation, which have made out world truly one world, and a host of other significant blessings.

At the same time, the very scientific and technological advances which have created these blessings, have also created for our people certain definite and difficult problems. These include a trend toward depersonalization, a shattering of long accepted world views, myths and symbols, and a general uprooting of the cherished beliefs, and the family roots people once enjoyed quite commonly. The results have been staggering both at the societal level and at the personal and family level. This has definite implications for the church as it seeks to minister to persons in our modern world.

II. THE BREAKDOWN OF TRADITIONAL SYMBOLS

Dr. Rollo May has said:

A first observation which clinical work in psychoanalysis forces upon us is that symbols and myths, far from being topics which can be discarded in psychology, are rather in the very center of our psychoanalytic understanding of men. Clinical data supports this thesis that man is uniquely the symbol-using organism, and is distinguished from the rest of nature and animal life by this fact . . .

A second observation impressed upon us by our psychoanalytic work is that contemporary man suffers from the deterioration and breakdown of the central symbols in modern western culture. I speak mainly out of experience with neurotic patients:

but it will be self-evident that our patients in psychoanalysis
are not suffering from special ailments but show in their symp-
toms the general, though not yet overt, predicament in our
society.[10]

Dr. May points out that in a healthy society, the culture pro-
vides the mythological and symbolical foundation which enables its mem-
bers to face life's problems, in contrast to the contemporary situation
in modern western culture where these have deteriorated and broken
down. May makes this observation from history:

> When we look at other historical periods from this perspective
> (the disintegration of symbols and myths) we note the concern
> with such problems as anxiety, despair, overt and endemic forms
> of neurotic guilt, and activities like psychoanalysis designed
> to help individuals meet such problems, emerge in the disinte-
> grating, transitional phases of the historical period and not
> in the phase when the symbols and myths of the culture possess
> strength and unifying power.[11]

He points to the Greek period represented by Plato and Aristotle,
as a period in which Greek drama, religion, art, and philosophy served
well as a kind of "normal" psychotherapy. Through these arts, he be-
lieves, ran a healthy mythological and symbolical foundation which
provided the society with an adequate means of coping with guilt,
anxiety and despair.

When these are absent things go wrong. He says:

> When no symbols have transcendent meaning, as in our day, the
> individual no longer has his specific aid to transcend his
> normal crises of life, such as chronic illness, loss of em-
> ployment, war, death of loved ones and his own death, and
> concomitant anxiety and guilt. In such periods he has an
> infinitely harder time dealing with his impulses and

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[10]Rollo May, Symbolism in Religion and Literature (New York:
Braziller, 1960), p. 20.

[11]Ibid., p. 30.

instinctual needs and drives, a much harder time finding his
own identity, and is prey thus to neurotic guilt and anxiety.
. . . My point is that our historical situation in the last
of the nineteenth and twentieth centuries is 'likewise' one
of breakdown of transcendent symbols and has the above
features.[12]

As the present writer reflects on this situation in modern

American culture, he cannot help being impressed by the striking con-

trast between the obsession with security and achievement on the one

hand, and the failure of modern man in America to find meaning, unity

and strength in life. We desperately seek to find the means to wipe out

unemployment, annihilate crippling and fatal disease, prolong life, cope

with poverty and insure against a future world holocaust, all of which

are worthy goals, but which do not, in themselves, provide that kind of

transcendental symbolic foundation through which man can find personal

identity and strength to face the ultimate realities in life. According

to Dr. May, this is why psychoanalysis is so popular in our day. Dr.

May says:

It follows, thus, that an individual's self-image is built
up of symbols. Symbolizing is basic to such questions as
personal identity.[13]

It is apparent that our scientific, secular age has brought both

blessings and problems. The shattering of traditional myths and symbols

in the wake of the new era has freed many men from ignorance and super-

stition. But it has also seriously dislodged many from the very founda-

tions and moorings which held them together in the past. So far, new

symbols have not yet emerged at the societal level which are adequate to

fill the gap. The church must become increasingly sensitive to this need.

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[12]Ibid., p. 33.   [13]Ibid., p. 22.

III. THE FAMILY IN THE MIDST OF CHANGE

The family feels fully the new change in society. It no longer has the roots once enjoyed during an earlier period. The insulation it once enjoyed is no longer possible. Roy Fairchild says:

> A close look reveals that the walls of privacy which separate the family and the wider world are permeable, tissue paper thin. Through the newspapers, T.V., and the coming and goings of family members there is an active interchange of ideas and values between the family and the other institutions of society. Living in the 'sea of influence' around it, it is the problem and the privilege of the Christian family to both filter and flavor that sea.[14]

It is problematic in this kind of societal pressure for the family to develop and maintain values and standards which are distinct from those which are pervasive in the larger community. It is therefore imperative for the family to discern which segments (sub-cultures) within the larger community hold values which are compatible with the family's values. The Church will represent one such sub-culture for many families.

Another factor influencing the family today is pointed out by Gibson Winter.

> And so they move. And so thousands of people from the southeastern United States stream north every month. Thousands of people move from one neighborhood of the city to another every week, selling the old house, financing the new one. No roots! No ties! No real friends![15]

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[14]Roy W. Fairchild, _Christians in Families_ (Richmond: Covenant Life Curriculum, 1964), p. 13.

[15]Gibson Winter, _Love and Conflict_ (Garden City: Doubleday, 1961), p. 17.

Thus he describes the vast national problem of uprootedness; uprooted from family ties, church ties, etc. In the midst of all of this uprootedness and change, moral relativism, etc., parents are confused and bewildered with just cause. There seems to be no clear concensus on what the respective role of the parents should be. Gibson Winter points out that to a large degree father has abdicated his place of leadership and authority, due in no small measure to the fact that he is out of this home so much. This means that mother, who should be the nurturing, consoling parent and the favorite person in the home, must assume the authority role, or it is taken over by the children with even more serious consequences.[16]

Thus family problems arise. Confusion over marital roles, confusion over parental and authority roles, plus pressures from without and tensions from within, add to this the great confusion and perplexity over moral and ethical values in the changing society which cannot but influence family decisions. The church should increasingly be alert to help people who are caught and who are flinching under the strain.

IV. A THEOLOGY OF RENEWAL

So far in this chapter the focus has been on the vast changes in our society and how these affect society and the family and individual. Some of the affects are good, others are detrimental. The uprootedness of people, the breakdown of traditional symbolism, the depersonalization of persons, all create problems of varying degrees of severity. In this

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[16]Ibid.

section of the chapter, the focus will be on how the church can renew to help meet the needs of people who are caught in these radical and rapid changes.

In his book The Secular City, Harvey Cox advocates "A Theology of Social Change." He says: "The Church is first of all a responding community, a people whose task it is to discern the action of God in the world and to join him in his work."[17]

Throughout his book Cox emphasizes man's central place, as God's workmen, in building the new secular city. He offers a four point theology of social change or revolution. Cox declares that these four points are essential features of such a theology. They are:

1) There must be a notion of why action is necessary, and this notion must be capable of catalyzing action. (He calls this feature the catalytic).

2) There must be an explanation of why some people have not acted so far and still refuse to act. (He calls this an interpretation of catalepsy.)

3) A revolutionary theory must have a view on how people can be changed, how they can be brought out of their cataleptic stupor and encouraged to act. This purgative process through which hindrances to action are eliminated is called the idea of catharsis.

4) Finally, an understanding of catastrophe is required in a revolutionary theory. It is the catastrophe which makes possible a change in those who are unable to move. Catastrophe as defined by Webster is 'an event overturning the order or system of things.'[18]

Cox emphasizes that the catalytic factor in most revolutionary theories appears in the form of a catalyptic gap. This is seen as a lag between one aspect of civilization and another. An awareness of this

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[17]Cox, op. cit., p. 105.   [18]Ibid., p. 114.

gap provides the agent which releases change. Our catalyptic gap is that scientific knowledge has ushered in an age of automation and technology for which our political and institutions were unprepared. Both our political processes and our cultural and religious symbols still reflect the past pre-technical society. Cox describes us as "choking on a serious imbalance between the technical and the political components of technopolis."[19]

Thus, as Cox emphasizes, the church must confront people with the specific new reality in order to be effective.[20]

All of this seems to say what many leading Christian ethicists of our day are saying: that the people of God, the community of faith, must be a responsive, responding community, determining what the action of God in the world is, and becoming a part of it. H. Richard Niebuhr refers to this in The Responsible Self. In his book he asks, "To whom or what am I responsible, and in what community of interaction am I myself?" "Responsibility affirms . . . God is acting in all actions upon you, so respond to all actions upon you as to respond to his action."[21]

It is what Paul Lehmann refers to in his book, Ethics in a Christian Context. He asks: "What am I, as a believer in Jesus Christ and as a member of his church, to do?"[22]

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[19]Ibid.   [20]Ibid., p. 122.

[21]H. Richard Niebuhr, The Responsible Self (New York: Harper and Row, 1960), p. 25.

[22]Paul Lehmann, Ethics in a Christian Context (New York: Harper and Row, 1963), p. 25.

He would say that this question can be best answered in the KOINONIA of the church. It is answered as the KOINONIA discerns what God is doing in the world, and is responsive, and responsible, to God's action.

V. SUMMARY

Part of the action the church is taking in its renewal to meet the needs of our time is a witness to the urban man. In Seattle, the United Church of Christ now has a full time Urban Minister. The Methodist Church has recently appointed such a person, the American Baptists and the United Presbyterian Church are in the planning stages. These men, and the churches they represent, work both directly with people and through various civic organizations.

The present writer would refer again to Roger Shinn in his chapter on Poverty. He outlines six steps in moving toward a solution of the problem. The church should support efforts both direct and indirect to accomplish these ends if it is to be a truly responsive and responsible community. These would apply to an urban ministry very well.

1) We need more jobs. The usual estimate is 25,000 new jobs per week for the next ten years.

2) Special efforts are necessary for areas where employment has fallen. Either people must be moved out or jobs must be moved in.

3) We must improve education and incentives for young people to go to school.

4) We must solve the race problem with its intolerable consequences for human misery.

5) Special efforts will be needed for some specific problems such as housing and health.

6) When everything else is done, there will always remain (as in any society) some people who are not able to earn a living . . . Call it relief, dole, or anything else, something must be offered to those who cannot earn a living.[23]

Another kind of ministry in our city is the Coffee House. This writer recently led a discussion on Guilt and Forgiveness at Le Rapport Coffee House in Seattle, attended by a cross section of the city's population.

Still another ministry to both the urban and suburban population (the metropolitan area) is the ministry of pastoral counseling conducted under the auspices of the church. To the pastoral counselor come families and individuals who are caught and bending under the strains, pressures, conflicts, insecurities and inconsistencies of modern life. Change for these persons has been too radical and too quick. To maintain the theme of this paper it should be pointed out that in a majority of these cases, short-term pastoral counseling methods give significant relief. Pastoral counseling helps return stability to families and to individuals. It also helps people to build bridges between obsolete symbols and new, meaningful ones.

One final comment: Harvey Cox points out the need in the church for both specialization and differentiation. A congregation should be flexible, able to innovate programs which meet the needs of the people. So should larger church bodies. In a word, the church is to renew, and not to be bound by the traditions of the past.[24]

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[23]Shinn, op. cit., pp. 45-47.   [24]Cox, op. cit., pp. 158,159.

CHAPTER V

SUMMARY

In the preface, the author stated that the purpose of this study was to present the place and method of short-term pastoral counseling. He believes that this has been done within the scope of this paper.

Six conclusions are drawn from the study.

1. More troubled persons first seek the help of the pastor than any other "helping" person. Therefore, most ministers do some pastoral counseling, whether they like it or not.

2. There is a need in our time for the pastoral counseling specialist to supplement the counseling ministry done by most parish pastors.

3. There is a need in our time for pastoral counseling centers which are church related, and at least partially staffed by specialists in pastoral counseling.

4. It is imperative that the pastoral counselor not work in isolation, but in cooperation and consultation with other ministers doing counseling, and with members of other "helping" professions.

5. The pastoral counselor has, by reason of training in both theology and counseling, a unique contribution to make in the whole field of mental health. This is particularly true where religious problems are intricately related to the problem.

6. Short-term pastoral counseling methods are best suited for a substantial number of the individuals and families who seek out the pastoral counselor, either by self-referral or by the referral of someone else. Short-term pastoral counseling may be a forerunner

to longer term methods with certain people.

The specialty of pastoral counseling is still a new phenomenon in our culture. It has come a long way. It has a long way to go. Two suggestions will here be made regarding future possibilities for the development and use of short-term pastoral counseling methods:

1. Investigation and experimentation into ways that short-term pastoral counseling methods can be made effective in working with underprivileged families. Here the focus would likely be on supportive and rehabilitation goals. This would enhance the urban ministry of the church considerably. This area has long been almost exclusively left for the secular social workers.

2. Development of effective short-term methods of working with the aged and infirm.

The author has enjoyed the process of preparing this paper. It has provided a splendid learning experience and will, he believes, be a useful tool as he works in consultation with other pastors engaged in pastoral counseling.

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